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Andover Newton Bulletin

Home Missions Issue

FEBRUARY, 1957

ANDOVER NEWTON BULLETIN
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This issue of the BULLETIN is devoted to the subject of Home Missions. In his foreword Dr. Dunstan indicates something of the role played by early graduates of Andover and Newton in the home mission undertakings of their day. Then follows a series of vivid pen pictures by present-day alumni of the varied, important, interesting, and sometimes exciting areas of work in which they are proclaiming and practicing the good news of Jesus Christ and his kingdom. In a concluding article Dr. Dunstan summarizes the history and expounds the underlying philosophy of the Home Mission enterprize of the Protestant churches in our land.

To Dr. Dunstan and to all alumni who have contributed out of their wisdom and experience to this symposium, the editor of the BULLETIN expresses his grateful appreciation.

S. MACLEAN GILMOUR
Editor

Pictures courtesy of Missions Council, Congregational Christian Churches, and Rev. Kenneth Bowen, associated with American Baptist Home Mission Society in Hickory Street Christian Education Center, Buffalo, New York.

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ANDOVER NEWTON AND HOME MISSIONS

By J. Leslie Dunstan
Professor of Missions and Comparative Religion

This issue of the Bulletin treats of Home Missions. Much is happening in that part of church life nowadays with which we all ought to be familiar. If we were to say that Home Missions have come to the end of one era and have entered upon a new age, we should be using a worn out cliché to express ourselves, yet there is scarcely a better way to state the case. The whole setting of life in our land has undergone a radical reformation in the past half century or so, and the mood and spirit of our people have been molded and altered with new qualities. All this must make the churches test themselves as to the truth of the faith they hold and rethink the work they are doing. For surely, in a time marked by such wide-sweeping changes, our churches cannot blindly continue unchanged without becoming wholly irrelevant to the world in which they stand.

But we shall write more about this later on, when we try to spell out the specific meanings the changes have for Home Missions. At this point we seek only to introduce our Bulletin and the people who have shared in its composition. And we do this with a wee bit of history.

Andover and Newton, both separately and together, have throughout their history been closely related to Home Missions in one way or another. John Field, a graduate of Andover in the class of 1810, which was the first class to leave the seminary, went out to Western Reserve and spent nearly ten years there with the support of the Massachusetts Association. When the churches of New England wanted to find out about conditions in the Oregon Territory as a preliminary to sending missionaries, they chose Samuel Parker (Andover 1810) to go for them. He made an extended journey, taking the best part of two years, and the Journal he wrote and published on his return became not only the basis upon which the churches planned their mission work, but also a source of vital information for traders and government officers. Richard Storrs (Andover 1810) was the agent of the Massachusetts Home Missionary Society for five years and in that position was responsible for raising funds to support those who served the Society as missionaries.

As you note, three men of the first class to graduate from Andover engaged in Home Mission work. As you well know, three men of that same class, Judson, Newell, and Nott, went out as foreign missionaries, the first to go from our shores to other lands. Six men

out of a class of sixteen became ambassadors of the churches beyond the bounds of settled parishes. The proportion reflected the special interest of that day, but it also reflected a basic Christian interest which has not departed from the halls of the School to this day.

Nor is the Newton story any different. Thomas Merrill, who graduated with the class of 1828, the only man in the class, and really the first man in the history of Newton to complete the entire course of study, went out as an itinerant missionary to Michigan and later become the agent for Huron Institute, which evolved into Kalamazoo College. Hiram Gear (Newton 1831) was a missionary in Ohio for eleven years. David Elmore (Newton 1833) went to Illinois where, by dint of much travelling and many personal visits, he organized a number of churches.

We might continue in this way for some time, since the list of the graduates of the two Schools who served Home Missions is a long one. But we have space for only one or two other references. Jonathan Going was a Vermont boy who in 1815 became the pastor of a struggling Baptist church in Worcester. While there he wrote and published an essay, "An Outline of a Plan for Establishing a Baptist Literary and Theological Institution in New England." This proved to be the inspiration which led to the founding of Newton Theological Institution. Jonathan Going became one of the first trustees, an office which he continued to hold for eleven years. About the middle of that period he made an extended journey through the Mississippi River Valley and returned home with the conviction that the Baptist churches of the East should form a Missionary Society to take responsibility for the spread of their faith in the newly opened lands of the west. He conveyed his sentiments to the Baptist Home Missionary Society of Boston, and they promptly deputized him to act as their agent in the prosecution of this purpose. So Jonathan Going became the arranger of the meeting which organized the Baptist Home Mission Society; and after its organization the Society chose Jonathan Going as their first Corresponding Secretary. Newton Theological Institution and the Baptist Home Mission Society were, we might say, wrapped up in a single man, Jonathan Going of Reading, Vermont.

John Ellis came from Keene, N. H. He graduated from Andover in the class of 1825. He then went to Illinois as a home missionary. As he travelled about the country he became increasingly impressed with the lack of education among the people. One day he wrote a letter to the American Home Missionary Society, urging upon them the wisdom of establishing an academy to serve the area where he was working. The letter was published in a magazine and caught the eye of some students at Yale Divinity School. A number of them

banded together and offered their services to John Ellis as teachers in the proposed school. Because of their joint action they became known as the Illinois Band. The idea proved intriguing, and subsequently at Andover itself the Iowa Band was formed by eleven graduates of the class of 1843 and the Kansas Band by students of the class of 1856. John Ellis and his letter gave rise to a whole new area of work on the home mission field.

Nor is Ellis the only reason for the fame which gathers about the Andover class of 1825. At that time there existed at the School a *Society of Inquiry* which had been formed for the purpose of studying missions. For some months the interest of that society had casually been drawn to the agencies which carried on mission work. At one meeting of the Society, Nathaniel Bouten of the class of 1824, who after graduation was the pastor of the First Church in Concord, N. H. for forty-two years, expressed the idea that a national society for the prosecution of missions would greatly increase the effectiveness of the enterprise. John Maltby (class of 1825) picked up this idea at a later meeting and developed it in the form of a written essay. In this he described a General National Agency for Home Missions in which all Christian churches would participate and to which all would give their support. This essay, when it came into the hands of some of the leaders of the churches, had immediate repercussions. While the Agency of which the essay spoke did not materialize, the meetings which were held because of the suggestion which the essay made resulted in the formation of the American Home Missionary Society. This was in 1826. Nearly seventy years later the A.H.M.S. became the Congregational Home Missionary Society.

But we must turn to our own day. Graduates of Andover Newton continue to enter Home Mission work. The churches from which the students come to the School have changed markedly from that earlier day; the course of study required of students in the School has changed; and the situations to which the graduates of the School go are completely unlike those to which previous graduates went; yet the inner heart of the Home Mission enterprise, its spirit and its purpose and its relevance to the conditions of the day, remains the same.

A number of our graduates have written of the work they do. Their stories tell of Home Missions now. To them the Staff of the BULLETIN are indebted for their willingness to participate in this issue. And you who read will be able to enter into an Home Mission experience with them because of their kindness. Through them the entire Andover Newton family continues the interest in Home Missions which the family had when it began.

THE CHURCH IN THE CITY

The growth of our large urban centres has created some tremendous difficulties for the church. For Protestantism the church is the body of people who are united in the love and service of God. At one time, as people gathered in cities, churches became large and active organizations; now people are moving away from the cities, and the congregations grow smaller and smaller. Thus there come the questions of how to help the few who remain, and how to make use of the buildings which are left from an earlier year for the benefit of the individuals who move into the homes vacated by the former inhabitants. The great city church building used by a handful of people is an anachronism. Our churches have to face such situations in the true spirit of missions.

By NORMAN KEIM N56 *

THE MINISTRY OF JUDSON MEMORIAL CHURCH

Judson Memorial Church, on Washington Square in New York, was built as a mission church and as one of the first of this country's institutional churches back in the 1890's. Its history therefore differs from that of "Old First Church" downtown that has had radically to change its program and ministry to meet the needs of a changing community when its original constituency moved out to the periphery of the city. That is not to say that Judson's community has remained static during this time. It has witnessed the growth of this country's largest university around Washington Square; it has seen the ebb and flow of life in Greenwich Village; and it has observed the first Italian colony in this land grow into a third generation English speaking community. But the semi-slum area behind the church and south of Washington Square is much as it was sixty odd years ago when Edward Judson's attention was first drawn to the tremendouus social needs of this immigrant community. Judson's early ministry included a cooperative woodpile, an icewater fountain at which blocklong lines used to form in the summertime, the only sizable gymnasium in Greenwich Village, a health clinic with a staff of competent doctors, English

* Born, Buffalo, N. Y. Graduate, Cornell University. Andover Newton, 1956. Judson Memorial Church, New York City.

speaking classes, and a kindergarten and day care center. As more and more social service agencies began to meet these needs, the church has had to reevaluate its unique role in the community so as not to duplicate the services of other agencies which had more adequate facilities and better technical resources.

Today, as Judson assesses the area in which it is set, it finds not a homogeneous community but rather three communities superimposed one on the other — the academic community of New York University, the Village of the creative artist and young professional, and the third generation Italian community. In its total ministry Judson addresses itself to the needs of each of these separate communities and attempts to become a reconciling force between them.

Five years ago, when Judson was the center for a Police Athletic League Program, a group of older boys began to appear and thoroughly disrupt the program. Through this group the church became aware of other groups and individuals who were so anti-social in their behavior that they could not fit into any organized group work program in the Village. Thus Judson saw its opportunity to fulfill an unmet need and for the past five years has been working with seriously disturbed teenagers in an effort to rehabilitate them to a point where they could again take a responsible part in the activities of the community. It has been a very trying sort of ministry and has required the utmost patience, not only of the staff, but also of the congregation. There have been times when one was not just sure how long the building would remain standing! Judson soon had the reputation of being the gathering point for the most serious delinquents. For the first four years only a ministry to individuals could be carried on. Boys were supported through long court procedure as they became involved with the law, or were seen through the long treatments at Riverside Hospital as they became involved with narcotics. Only last year, for the first time, could any kind of group work program be formed. Different clubs organized and were given rooms in the church. They have now progressed to the point where group recreation can be part of their activity. This whole program is carried on with the knowledge that 95% of these boys are nominally Roman Catholic and will probably never be members of Judson Memorial Church.

As far as the university was concerned the church found an enormous, amorphous institution — the caricature of a metropolitan university. Twenty-five thousand students and two thousand faculty come by subway to class every day and, as soon as classes are over, hurry off to work or home. In the midst of this rootless community Judson decided that one of its ministries was the building of a small

cooperative living unit of from twenty-five to thirty mature students representing all the various traditions — racial, cultural, and religious — of the university community, and the creating of a community of completely free discussion, where the wealth of background could be applied to the deeper questions of life and the more immediate problems of student days and where the Christian message could always be positively stated in the best apologetic framework as one of the real answer to these questions of life. Sunday evening forums become the springboard for the continual discussion and dialogue that go on in the midst of the living situation. Out of these informal discussions arises in time the felt need for further study groups, and thus Bible study, political, literature, music, and other groups are formed for six week periods. Because the group itself is composed of those from different academic disciplines and represents almost every corner of the earth, there is almost always someone available with first hand experience in any problem that arises.

This eternal quest makes itself felt in the life of the church as well, so that the total life of Judson becomes a greater questioning. Judson finds itself not only in the midst of a university community, but also in the midst of Greenwich Village, which is perhaps the most concentrated area for articulate, creative intellectuals in this country, if not in the world. To this community, also, Judson witnesses and ministers. Through its worship and the group life of a small congregation, it is ever seeking to find out what the church of Jesus Christ was, and what it should be in these days. Because the present congregation was built practically from "scratch" seven years ago and is primarily composed of those who had no contact with the church previously, or who had become dissatisfied with the church as they knew it, there were no barriers of vested interest or tradition, or even of denominational pressures, in the way of tackling the question of what the church was and ought to be, and this was done with vigor and imagination. Trying to distinguish the really essential characteristics of the Christian fellowship from attributes merely traditional or "churchy," they felt that if people are to reject the gospel in these days, it should be for the right offense, the foolishness of the Cross and not the foolishness of the Ladies Aid. Accordingly, all church organizations were abolished, and three commissions were formed to deal with the ongoing concerns of the church in the three aspects of its community life. Realizing that the Villager would not come to the church, the church decided to go to him. Both ministers and laymen are encouraged to participate fully in community life and organizations. Theological discussion groups are carried on in Village apartments and coffee houses. Much of the pastoral ministry of the church is carried

on in the coffee houses and cafes of the Village. At the same time Bible study and Christian doctrine classes are carried on for the nurture of the congregation. Public forums, art shows, and political discussions are sponsored by the church in an effort to promote dialogue with the community, and so the church itself becomes the market place of ideas that can be challenged by the truth of God in Christ.

Judson is active in many phases of the community life, in a varied ministry to varied needs. It is sure that all it has done in the past has not been to the glory of God, just as it is sure that in the future it will be thus. But of one other thing it is also sure: The varied needs of a complex urban community are not to be met through new-found techniques, but through new vigor and imagination. We pray to God that He may work through our clumsy efforts to make his Will known and bring it to fruition.

THE CHURCH IN ITS MISSION OF FRIENDSHIP

There are many lonely, forgotten people in our large cities. Some of them are young and some are old. They go on day after day, very much by themselves and feeling that no one cares and that no one has any interest in them. The church has begun to reach out to such folk through Centers where comradeship and friendship are found. Such Centers are the responsibility of the denominations which establish them and conduct them in the name of all our churches.

By RALPH D. SANDERSON N49 *

Friendship House is one of a number of Christian Centers sponsored by the American Baptist Home Mission Society. This particular center is unique in that it is the joint effort of three groups, the above mentioned Home Mission Society, the Illinois Baptist State Convention, and the Peoria Area Council of Churches. The program varies from one center to another, but all centers have one thing in common — they are ministering to the needs of people in the name of Christ in the heart of many of our country's metropolitan areas. The Christian Center with its trained and consecrated leadership is part of the Christian answer to these "blighted" neighborhoods.

The idea of the Peoria Friendship House of Christian Service, Inc. took form in 1947. The program began on April 7, 1952. The Center's purpose, as stated in its constitution, is "to minister to children, youth, and adults, individually and in groups, regardless of race, creed, or color, whether the need be of a physical, social, educational, or spiritual nature, and to exemplify the life and teaching of Jesus Christ in daily living."

The program at Friendship House includes after school and evening club groups, special events, game room, and in the summer, outings and day camping. Club programs include worship, study, crafts, games, Bible study and service projects. There are a Girl's Worker, Miss Marilyn Graves, and the Director, Ralph D. Sanderson, Newton '49 on the staff. There are a number of adults who give time each week as Volunteer Leaders.

* Born, Rupert, Vt. A graduate of Harvard College and of Andover Newton in 1949. Union Congregational Church, Boston. Director, Friendship House, Peoria, Ill.

Friendship House saw a lot of little Jimmy the first year it opened. Jimmy didn't have much home life. His daddy drove a big truck and was sometimes gone for a week at a time. A baby sitter took care of Jimmy and his brother and sister while his mother stepped out night after night. Jimmy was noisy and belligerent and always upset the Primary Club group he attended each week. The Center was fortunate enough to secure Mrs. Ryan as a leader for this group. Jimmy behaved true to form. At the close of the second session with Mrs. Ryan as leader, and as the children were leaving the building, Jimmy ran up to Mrs. Ryan, threw his arms around her neck, and kissed her good-by. Jimmy had found in two short hours in the atmosphere of the Christian Center and in the Christian concern of a Volunteer Leader the love and understanding that he did not get at home.

Friendship House seeks to minister to many of the needs in its neighborhood. There are counseling with families and the referral of individuals and families to other agencies for help. The Center works with the other members of the Community Council. At present the Director is the Vice-President of the Group Work Section of the Community Council. Some baskets and small amounts of clothing find their way through the Center to those in need. Emphasis is not placed on these services, however, as the Center feels that there are other agencies in the city better equipped to handle such needs.

The primary purpose of Friendship House is to minister in the name of Christ to those who come within its influence and to bring Christ into the lives of those who do not know him as Lord and Savior.

I have had the privilege of working in the Christian Center field as an American Baptist Missionary for five years. Each succeeding year presents greater challenges and endless opportunities for service. The answer is Christ and his teachings.

Missionaries in general and Christian Center workers in particular are among the finest people I know. I am proud to be one of them. I am proud to be a graduate of a school that has been sending out missionaries to many fields of service. There is a great need now, and always will be, in our Christian Centers for trained, consecrated men and women of the calibre that Andover Newton graduates year after year. The Cities Department of the American Baptist Home Mission Society is doing a tremendous job in our "inner cities." This job will continue to be done only as long as full-time Christian workers heed the call of service on our Home Mission fields.

YOUNG PEOPLE FINDING THEIR PLACES

We are all aware of the existence of juvenile delinquency among our youth. Many and varied reasons are given for it, and there is little question that most of the reasons are valid. However, while the church joins with other agencies in seeking to understand the situation a bit better, the church must try to work with the young people that are involved. The disease is with us, and part of our job is to learn the basic causes for the disease that it can be wiped out. In the meanwhile the work of curing those afflicted with the disease must go on.

By KENNETH A. BOWEN N52 *

HICKORY ST. CHRISTIAN CENTER

The Hickory Street Christian Center is one of approximately fifty-seven Centers across the nation sponsored by the Dept. of Home Missions, American Baptist Convention. Hickory Street Center is jointly supported by the Home Missions Society and the Buffalo Baptist Association, a standard city society.

The Center is located in a heavily populated section in the city of Buffalo, New York. The area is predominantly Negro and has seen an increased population of nearly 116 per cent since 1940. This rapid migration has created social and housing problems which have presented to our Institution a tremendous challenge, since we are located in the middle of this particular district.

Our program provides services in three broad areas:

1. Bible classes for all age levels in which our teachers seek not only to impart a factual knowledge of the Holy Scriptures, but to win these boys and girls for Christ. Each year we are always happy to know that many of these boys and girls seek Christian baptism and become active in a local church of their choice.

* Born, Boston, Mass. Graduate, Gordon College. Andover Newton ex '52. Executive Director, Hickory Street Christian Centre, Buffalo, N. Y.

2. A Group Work Program that provides activities in which the children work together on various projects in an atmosphere of Christian fellowship. Dedicated leaders lead in a varied number of group activities such as art, crafts, singing, sewing, special interest, etc. In addition, the gym is heavily scheduled, providing games of all kinds. Basketball has predominance.
3. People are encouraged to feel free to discuss their problems with us. This counselling service opens many opportunities for service and gives us insights into the real character of the community. We give as much help as we can, making maximum use of a referral system with other agencies.

The Center has a weekly "group load" of approximately five hundred children and adults. These persons, participating in activities of their choice, are served by an Executive Director, Program Director, Arts and Crafts Teacher, Nursery Teacher, Recreational Instructor, Office Secretary, and Custodian. In addition to these titled positions, we have nearly twenty volunteers who serve devotedly. They come to us from local colleges, churches, and the community.

We hope that we are an extended arm of the local churches, reaching boys and girls that would not be otherwise reached. We seek diligently to be a great force against so called juvenile delinquency, instilling Christian principles and Christian character into all who come under our influence and responsibility.

OUR YOUNG PEOPLE IN THE SERVICES

Millions of our young people must spend time in the service of their country. We have agreed that in the present state of the world this is an absolute necessity. But it means that for months at a time these young people are taken away from the influence of the home churches. Into this situation our chaplains step. Theirs is a most significant ministry, performed on behalf of all the churches. Theirs is a ministry in the Name of Christ.

By Fred D. Bennett A35 *

A CHAPLAIN SERVES

The poet tells us that "the high soul goes the high way, the low soul goes the low, and in between in the misty flats, the rest grope, to and fro." And it is the Chaplain's experience that it is fairly easy to become acquainted with those on the "high way." They come to all of the formal worship services; they volunteer to teach in the Church School; they are interested in the Bible Class; and they make friends with the Chaplain's family. Again, it is often all too easy to get acquainted with those on the "low way." They form the line waiting outside the Chaplain's office each morning; they have troubles and problems; and they are "in trouble" with the "law", their commanding officers, their shipmates, or their families. But the Chaplain's big challenge is to find some way of reaching the overwhelmingly large group in the middle, "groping," so to speak, "to and fro," boys who look so alike in their navy blue uniforms, with their neat haircuts and polished shoes, but who are so very different inside themselves and so ready to be led, either in the way of Jesus Christ or the way of the world.

So, much of the Chaplain's task, as I see it, is to reach out to this last group of young men at the places where they are, on the baseball field, in the bowling alleys, or in their club rooms in the

* Born in Rumford, Maine. A graduate of Boston University and of Andover Newton in the class of 1935. Pastor in Nantucket 1935-38. Union Church, Boston 1938-42. Became chaplain in the U. S. Navy in 1942. At present Captain Bennett is senior chaplain at the U. S. Naval Academy, Annapolis, Md.

evenings and seek to awaken in them an interest and a desire to know more of the Christ whom he serves. But the hours of the day are so few and our number is so limited, and many of the boys move their duty stations and are only with us for short periods of time. So, they return to civilian life, exposed to many of the less desirable elements of military life, and thankful that they haven't had to "tell their troubles to a Chaplain."

At my last duty station, in Hawaii, for instance, I ministered to a group of 4800 men and over 2400 families, with the assistance of one Catholic chaplain. It was a tremendous task and one which could only be touched at the high places. Perhaps it would surprise many of you to realize how like a civilian church community many of our Naval Stations are. In Hawaii, we had two morning worship services in which the Chapel was filled to capacity, a junior and an adult choir, a ladies guild, and a Sunday School with an enrollment of over six hundred, which involved teacher training classes and meetings. We had "church suppers," Sunday School picnics, "coffee" fellowship gatherings, Boy Scout Sunday, Children's Sundays, special Lenten and Advent Meetings, and wonderfully thrilling Christmas Eve and Easter Sunrise Services out of doors, amid the warm breezes and underneath the brilliant skies. In addition to his duties with the enlisted men and officers, the Chaplain visited new mothers in the hospital, talked over the problems of delinquent teen-agers with their parents, had baby-christening services almost weekly, conducted weddings and funerals — in short, served in practically every capacity of a civilian minister and found great joy in the service.

For the information of home churches the Chaplain would like to suggest that these young men need much more instruction in the tenets of their faith. It puts a lad in a very shaky position when several of his shipmates are well informed on why they are Roman Catholics, or why they are Mormons, or why they are Seventh Day Adventists, or why they are non-believers, and he realizes that his knowledge of why he is a Baptist, a Congregationalist, a Methodist, or a Presbyterian is very inadequate. In the Service we have a wonderful opportunity to bring these various groups together and to try to show those who are ardent advocates of one particular set of ideas that there are values in other beliefs, but we have little time and no opportunity to teach the fundamentals of any particular sect. That must be the responsibility of the home church.

One of the interesting things about duty in the Chaplain's Corps is that it affords an infinite variety of opportunity. On shipboard one has a wonderful opportunity to live in close fellowship with men.

Then, just as that experience begins to lose its freshness, there is a home base with its quota of women and children. Duty on foreign shores among those who think and talk and often worship differently is a thrilling experience which never loses its wonder, because all too soon it is supplanted by duty "at home" again.

I would not like to close this article without mentioning my present duty at the U. S. Naval Academy, which, in some ways is the most unique of all. Here we minister to 3700 young men, who are, in many ways, "the cream of the crop" for fitness. These young men are compelled to attend a church service each week, so the Chaplains have a wonderful opportunity to reach ears which might otherwise be closed. On the whole the response is most satisfying and argues well for the future leadership of our country. But here, also, many of the midshipmen tell us that they find themselves at a great disadvantage because they do not have strong foundations of knowledge in what and why they believe, and often they live with roommates who have strong beliefs and an infinite capacity for argument.

While your young people are in the service the Chaplains will seek to maintain and perhaps increase the faith which the serviceman has when he meets them, and they will sometimes be able to teach some tolerance and understanding of other and differing ways of believing. But we do appeal to the churches to seek to send out their young people with greater knowledge of their beliefs as a basis on which to build.

THE YOUTH IN OUR COLLEGES

Millions of our young people are now attending our institutions of higher learning. This is exactly what we had hoped would happen, and we expect that in the future more and more of them will do this. But it means that for four years, and those years the time when questions are raised in minds and opinions and attitudes are formed, they are away from the churches of settled communities. They thus become the concern of all churches. The ministry to college students is one of the significant enterprises of our day.

By Robert C. Mildram A38 *

THE CHRISTIAN MINISTRY TO THE COLLEGE CAMPUS

The task of the campus minister is legitimately regarded as part of the work of home missions of the church. To some this may seem a bit odd, yet there are valid reasons that have brought this about, even beyond those of organization and efficiency. For the work of ministering to the college campus today is a pioneering venture; it represents a field widely barren of experimental and creative studies. To some it represents carrying the gospel into Macedonia, bringing the "good news" to the pagan. Very few af the campus ministers whom I know would accept the latter definition, since the campus ministry in its best interpretation does not represent an onslaught on the campus — it rather represents a slow, incisive penetration "from within." Just as the work of the minister in slum areas has revealed the need for the minister to be "identified" with his parish, so it is in the college field. The Christian minister to the college campus more and more attempts to identify himself with the thinking, the persons, the ideas, and the hopes of the college community, realizing as he does this, that in this ministry he is affecting the lives of many persons who tomorrow will be the leaders of the church; realizing that, as he ministers in this situation and to these persons who are so important, he is serving on the "frontier of Christian action today," as one

* Born in Burlington, Vt. A graduate of the University of Vermont and of Andover Newton in 1938. Director of Religious Education, Norwood, Welcome Hall, New Haven; Mount Hermon School; Office of Protestant Counselor, Rutgers University.

distinguished Christian thinker has put it. He accepts the idea, even though it may not *always* be completely accurate, that from these persons come some of the future leadership of our country, of our world, and of our church. He realizes that, with increasing enrollments (from three million in 1957 to at least six million in 1970), with this specialized kind of a community, and with this particular and malleable age level, the church must enter in and play a real part in higher education. To say that many of the faculty and many students participate in the work of the local church is not sufficient. The church needs to come to the college community. Only in this way can the gospel become a valid, live and meaningful witness in the everyday lives of those who are members of this community.

What then does the campus minister do to offer this kind of witness? First, he must make the gospel *relevant* in this particular situation. To many persons, including many Christian students and members of the faculty, there is no relevance whatsoever between their college work and their Christian experience. It is a startling revelation to many faculty members as well as students that one takes his work seriously *because* he is a Christian. We are still too far removed from a real sense of the vocations of the teacher and the student as Christian vocations. The gospel is vitally relevant, but we have to make this clear. In like manner the relevance of the gospel is revealed by the way campus ministers interpret the concept of the university and the search for truth. Too often the religious worker, be he full-time chaplain or parish minister, has been guilty of not appreciating the integrity of the university and the college. Probably one of the most disturbing signs has been, not only the lack of imagination to make this gospel relevant, but even more basic, the lack of sufficient intellectual foundation to make it understandable or acceptable in the university community.

Accordingly, the witness must, in the second place, be *intellectually sound.* The Executive Committee of the Faculty Christian Fellowship for a long time was justly skeptical of the campus minister. The kind of intellectual preparation he had did not place him on a par with his faculty colleagues. When we consider the number of persons who have been appointed to positions in the campus ministry because they were "good with young people," or "had good personalities," or "spoke well," or "mixed well," it is not surprising that a generally skeptical, if not negative, attitude appeared on the part of the faculty members towards this ministry. But on all sides this is changing. The gospel is relevant; moreover, it is intellectually sound and valid. Obviously this realization is producing a differently trained person in

this field. It is also very apparent that study groups, classes in religion, informal chats with members of faculty as well as with students, and "bull sessions" are becoming more acceptable in the ministry to the college campus.

The typical campus ministry today is characterized by a new sense of *wholeness*. The campus minister is not the Christian "ivory-towered scholar" on the one hand, nor is he "the Executive Secretary" on the other. A new sense of the wholeness of man's life, of the inter-relatedness between the different disciplines, curricular and extra-curricular, secular and religious, is transforming the picture. Evidence of this is found in one campus minister who helps coach the football team; in another who teaches in the ceramics department; and in still another who serves as the counselor to veterans. This is helpful, not only to the message, but also to the person who bears the message.

One of the reasons this ministry is regarded as a missionary field is that constantly the campus minister has to reach out. Often there is no natural constituency, and even when a so-called constituency exists, in those who have signed a "religious preference" card, there is a real need to reach the uncommitted. This demands great *pioneering*, wide and deep imagination, and a daring far surpassing what one is taught in seminary. Who would have said in seminary that the Christian gospel would be taught in a fraternity bull session, its relevance considered over a cup of coffee in the campus coffee shop, or its social dimensions touched off in a chat in the chemistry laboratory of a distinguished professor?

Finally, let me add that, while the ministry is to the campus, its *interpretation* has to be made *to the churches*. This is a large and difficult task. If there are Christian professors who do not have any wider vision than that of keeping students busy or having a glorified Sunday School or youth group, there are also churches and persons who take pious satisfaction in "this important ministry," but who would collapse if they learned that often the campus minister urges students to study rather than to attend their denominational religious group. There are churches and persons who feel that, unless the campus ministry can be justified by statistics and preaching opportunities, it is not worth while. The task of the campus minister is to relate his ministry to that of the historic Christian church. This is not always easy. Often the parish situation is loaded with sentimentality; with inadequate thinking, even in its own area of responsibility; with a great parochialism and provincialism that prevent it from seeing beyond its own walls; and with a lack of imagination that has made the gospel everywhere impotent and sterile.

In a real sense the task of the campus minister is like that of the contemporary missionary in home or foreign missions. It involves a new and deeper searching for the relevance of the gospel in a particular setting. It involves an intellectual wrestling with the gods of the Muslim world as well as scientism, materialism, and positivism. It demands a wholeness that is terrifying in its expansiveness. It demands a readiness to adapt and use new ways of work. Finally, in all instances, it must be related to the historic ongoing church of Christ. All these added together make this work tremendously exciting and challenging, as well as vitally important for the total work of the church.

THE CHURCH VISITS THOSE BROKEN IN HEALTH AND MIND

Our society demands much of individuals, both of their physical strength and of their emotional stability. More and more the tensions and pressures which life puts on people try them beyond their powers. They have to find rest and restoration. Yet, as they do this, the church must go to them with its ministry, for their healing is not alone of body and of mind; above all, it is a healing of spirit.

By WILLIAM F. ROGERS A37 *

When the church has been vital and alive, it has always been interested in the total welfare of men. It has sought to deal with his hopes and fears. It has concerned itself with the purpose and meaning of life. It has tried to help him develop creative inter-personal relationships and to deal with the vagaries of his own personality.

Any objective historian would have to say that the church as a whole has had a large measure of success. Any honest appraisal, however, would also have to say that it has a long road to travel before it reaches everyone with its message of redemption. Wars without and wars within rock many people to the very foundations of their being. There is much work yet to be done in making the Good News real to the fearful, anxious, frustrated, confused, and lost. There are always new frontiers challenging the church to come to minister to men in spiritual distress.

I. The Mentally Ill

One of these new frontiers where the need is great is in our mental hospitals. Here are brought together a large number of people who are confused, anxiety ridden, hopeless, and isolated.

It is authoritatively reported that more hospital beds in our land are occupied by the mentally ill than by patients suffering from all other causes combined. We become greatly disturbed by an epidemic of polio or some other physical disease, and well we should be, but

* Born in Custer, Wash. A graduate of Hillsdale College, Mich., and of Andover Newton in 1937. Pastor Hyde Park Church, Vt.; Chaplain, City Hospital, St. Louis, Mo.

the greatest polio epidemic in any community is not to be compared in its effects with what is going on in that area as a result of mental illness. However one figures it, by the number of persons involved, by the destruction of personality, by the cost to the life of the community, or just by personal unhappiness, mental illness is our number one health problem.

This ought to be of great concern to the churches. No one knows what causes mental illness. Many theories are advanced, and each specialist has his own. There is no doubt, however, of some of the matters involved. Those who are mentally ill have failed in their relationship to their fellow men and in their relationship to God. Many of them are dealing with the basic issues of life — a sense of failure, a sense of guilt, a need for forgiveness, or a question as to who they are and the nature of the universe in which they live. They need a faith in God and a knowledge of the redemption promised through His Son. They also need to establish a satisfactory relationship to their fellowmen.

These are religious issues and call as such for the concern of the church and the services of ministers especially trained to understand and to deal with the mentally ill.

This is not to say that all who are mentally ill will recover. Many will not — especially those who have been ill for a long time or have some definite organic involvement. However, a good religious ministry will aid many of the mentally ill on their way to recovery and will help many others to have a much better life in the hospital.

It is with this realization that an increasing number of men are finding their way into the hospitals as chaplains. My own program is an illustration of what is being done in more and more of the state hospitals across the country.

II. Program of Pastoral Care for the Mentally Ill

In our hospital there are 2300 patients, most of whom are Protestant. These people are being served by a staff of three full-time Protestant chaplains and one part-time Catholic chaplain. It is our purpose to provide religious services for as many of the patients as possible. Each Sunday morning a service is held in the main chapel for all the Protestant patients who can attend and mass is held in the Catholic chapel. Throughout the week other services are held in separate buildings to which, for security reasons or for physical reasons, patients are restricted and are therefore unable to attend the main service. Where patients are too ill even to get to a central service in a building, an attempt is made to find some place in the ward where

those interested can be brought together for a brief service. All services are planned to meet the needs of the mentally ill and often produce a visible response from the patients.

A second step in our program is to hold initial interviews with all patients as soon as possible after their admission to the hospital. This serves to help the chaplain know the patient and the patient the chaplain. Often the chaplain is able to help the patient adjust to his new situation, to overcome his fears, and to understand what is going on. Even if the patient is too disturbed at the time of admission to accept the services of a chaplain, he frequently will remember later that the chaplain called and will be ready to accept the chaplain as a pastor and a counselor, since this pastor came at the time when he was deeply disturbed and was showing his worst self. As one patient who was recovering from an acute illness said to her chaplain, "You saw me when I was doing and saying crazy things, and you didn't reject me or rebuke me. I feel I can talk to you."

This leads us to the third area of pastoral care, the follow-up interviews with patients who show a desire to talk out their problems with a religious counselor. Some of these are picked up by the chaplain in routine calling, while others are referred to him by other members of the hospital staff. Throughout the total program chaplains work as members of the hospital team and cooperate closely with the medical staff and other groups in the therapy program. Attendance at many staff meetings keeps us in close touch with the other personnel, as it also helps us to get better acquainted with the patients.

III. Training Program

There is space only for a brief reference to a third area of our program, which is only in the development stage as yet, but which we hope to have operating very soon, namely, a training program. This is to include short term courses for parish clergy who can only come to the hospital for one-half day a week, and more intensive training for theological students and ministers who can spend one or more quarters in full-time work at the hospital. Our plan is to give not only the basic twelve week course, but also a continuing program which will qualify men as chaplain supervisors to go to other institutions and carry on there the type of work we are doing here.

We think this is a real home mission program on an inter-denominational basis, and one which is moving into an area which as yet can only be described as frontier.

The churches of our denominations, while holding firmly to the independence of the local congregations, have organized themselves in areas for the more effective conduct of their work. These area organizations, which usually follow state lines, become in some parts of the country agents for Home Missions. They are the media through which the mission enterprise at the local level is carried on and supervised.

By Ralph James Hoffman A43 *

It is nearly five years since I was called from my classroom duties in a seminary to the office of Conference Minister and Superintendent in South Dakota. These have been intensely interesting and challenging years. They have brought with them a rather continuous invitation to humility in the face of tasks to do and decisions to make that are far beyond anyone's equipment in knowledge, wisdom, and strength. Seminary training is not calculated, and should not be calculated, to prepare one for administrative responsibilities. Neither is our experience in the church set up to make administrative people of us. We are called to be preachers and teachers and pastors. We are administrative workers in the church only as these administrative tasks make it possible for us to be more effective preachers, teachers, and pastors.

It is at this juncture that the work of Conference Minister has required me to do considerable restudy of values. Called to the ministry of Christ and set to be a servant of the church, I find that it is important to relate the work of my office to the primary calling of the ministry. This is the way it works out for me.

The church is the extension of the spirit of Jesus Christ into time. As such, the church is under constraint to have a concern in the affairs of men beyond the circle of its immediate, local life. Thus, as a church remains faithful to its mission and reaches out a helping hand to people in an ever wider circle, it requires an instrument for the doing of its will. The State Conference is that instrument. It is the arm of the church, and the ministry of the Conference is in real

* Born in Selby, N. D. A graduate of Sioux Falls College and of Andover Newton in 1943. Served as pastor at Armour, N. D., after graduation. Now the Conference minister of the Congregational churches in South Dakota.

The Church at Work in Chicago

A Larger Parish in the Far West

A Church on the Range

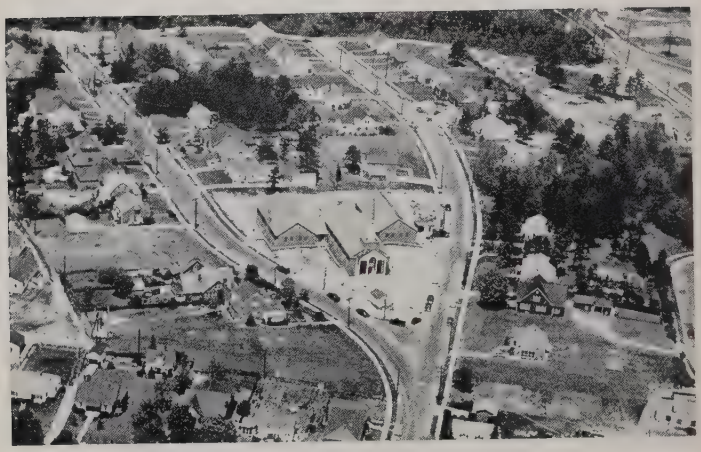
The Church Visits Migrant Workers

The Church in an Indian Town

The Church and Integration

The Church Serves the Races

The Church and the College Campus



The Church in a High Potential Community

fact a ministry to the church. It is a ministry at the point where an individual church, reaching beyond its own immediate sphere, touches the outreaching hand of other churches engaged in a like enterprise.

Conference offices are not always conducive to the sense of a spiritual ministry. We collect missionary funds and establish quotas for this or that undertaking. We gather statistics on church membership, attendance, and property values. We send out mimeographed letters and add long lists of figures on the adding machine. It would not be hard to assume that our ministry was indeed rendered to an adding machine, a printing press, and a time schedule.

Behind all the statistics and quotas and letters, however, one learns to feel the pulse beat of his congregation and to minister to individuals in different but *real* ways. Gifts to mission enterprises and to other concerns drop away when a church is without leadership. Leadership is a key to spiritual growth, and the sense of stewardship in the church is a measuring rod of that growth. When we can find strong leadership for a church, when we can help to enlist young men and women for service in the church, we can watch, from where we sit, the upsurge in faith and hope reflected in what some call statistics, and we know to be life.

Not a little of our task has dealt with the corporate aspect of the church at work with youth. When, as servant of the local church and national bodies of the church, we can bring about a meeting of the two, say in some introduction of adequate church school materials in a church school, we can sense that widening horizons and new growth result for many. When youth of the churches can come together from many places in our new youth camp in the beautiful Black Hills, we can watch them mature in the understanding of themselves, their church, and the world.

The Conference Minister has a congregation, but it is a widely scattered one. He is minister to ministers and to churches. He cannot measure the response of his congregation by the raptness of the attention of his audience, nor by the number of "good sermon" comments at the end of his day. But he can watch his church grow. New churches can be established, old and failing churches can be revitalized, and ministers can find a right place for their service through the service of a Conference.

The opportunity to serve in this capacity has brought some deep satisfactions. I am grateful to the people who have called me to my task. I am grateful, too, for the God who first called me to his service.

THE CHURCH IN THE MIDDLE WEST

Churches in the rural regions of the middle west present some problems because of the shifts that are taking place in the population and the changes that are occurring in the work the people do. These shifts and changes necessitate a rethinking of church programs and a replanning of church structures. As the people of the great central areas of our country are upset by the march of the age, the church must help them to retain their hold upon their religious faith and maintain an active part in religious life.

By Amel William Whitwer N39 *

Our work for the Board of Home Missions has covered several phases of activity. One has been the much publicized area of new development where a new organization was needed. In watching these communities grow I have been persuaded that nothing is as important to them as having the church there in the beginning in order to shape the policy, the thinking, and the form of the community, and to create the tone of living.

Next comes the work of reorganization. Perhaps it has been a place without leadership for a long time, and the people have become discouraged. Or there can be population shifts from one ethnic group to another without the church keeping up with the changes; more seriously, without the church being cognizant of, and so failing to be a leader in, the changes taking place. This work of reorganization is the hardest of all. It is hard for people to break with old patterns, even if they do recognize the new as better.

A third kind of work, often treated as a "poor relation," is that of the community church, where the congregation is so small that it cannot support itself financially. This sort of church has often been called the "marginal church," but I have never cared for the term. It sounds as though the church were along some kind of fringe, ready to fall off, and that it would not make much difference if it did. But

* Born at Bernett, Nebraska. For some years beginning with 1928, he served churches in Missouri. Graduating from William Jewell College he came to Andover Newton, from which he graduated in the class of 1939. Since then he has served churches in the Middle West.

I do agree that there are quite a few relics of the religious ambitions of evangelists and people of generations ago, and that the sooner such communities rethink their church situations the better they will be.

We who have lived long in the Great Plains are familiar with the authoritarian churches in our midst. They are the congregations transplanted from the various state churches of Europe. These churches make little pretense of ministering to more than their own congregations. They have little or no concern for the community. Our churches, on the other hand, have provided a leadership and a leaven far beyond the proportions of their numbers among the people. I have long believed in the wisdom of investment in these churches, where we maintain a witness to Christ for all men in all sorts of conditions.

The work to which we have given most of our efforts and which I have felt to have had some of the most meaning in my ministry has been that of the Greater Parish in North Dakota. This has often been called Larger Parish work. However, since we worked only through one denomination in the area, the term Greater Parish better describes what we were doing.

The opportunity arose when we were living in the small city of Minot in 1943. Three small rural churches asked if Minot would share my services with them. It was felt that, with the organization of a parish council and the assistance of my wife as a preacher, this could be done. Later four more churches came to share the parish program.

All people, including rural people, deserve the best quality of leadership. I became obsessed with the idea, "What would happen if you were to give a small rural church the quality of leadership, the care in organization, and the depth of thinking you would give a church in a more glamorous setting?" The fine results in this venture have captured and held me to the work of the rural church.

The late Dr. Thomas Alfred Tripp once made the remark, "No county seat town has a right to keep the leadership of the minister from the smaller pastorless churches of the county." In this case I pointed out the trend of migration from the rural communities to the city and insisted that the then Home Missionary project, which was the Minot church, would do the most for itself by befriending its future members before they came to the city. Within two years every part of that church, the Sunday school teachers, trustees, deacons, choir, and membership of fellowship groups had as some of their best leaders people who had come from the smaller rural churches of the

parish. We were able to arrive at self-support sooner than anticipated by either our church board or the Board of Home Missions.

The population trend is from the rural community to the city. The job of rural leaders, well done, means a very definite training of the leaders, not only for the churches, but for all areas of life in the cities. Those rural communities which are left to the "Holiness" or "Pentecostal" type of churches are sending the people to the same sort of churches in the cities, or — it may be — to fill the rescue missions in the city. Let us clear the fountain head. The investment is very important.

Another result has been the growth of the rural churches which had been losing members to the city. One stimulus to growth was the fact that they were no longer isolated, they no longer felt cut off or ingrown in personality. Now they were a part of something that was big and thriving. By pooling their financial resources they had a minister whom they could call their own. After all, with present facilities of travel, one can do the work in three or four churches in much the same time and with about the same amount of effort that one's grandfather needed to get about one community with a horse and buggy. The careful planning needed in building up the program is good for the lay people who need to assume more responsibilities. Within a short time these rural churches, which had been receiving Missionary assistance, had arrived at a place of strength and to the dignity of self-support. Then we were "off Missionary aid!" This, I believe, is a major aim of the Board of Home Missions.

Church members are moving from the rural community to the city, and social problems are going there too. Rural people may not like to admit this, but their social record is not good. One of the real benefits that accrued to a county seat city church such as Minot when it found it could share its pastor with rural churches was that the rural churches were enabled to solve their problems at home.

Some ministers advocate closing the smaller churches, because good roads make it easy to get to the city where you have "better," meaning larger, churches. Well, most of the country people are just not going to attend city churches. They live in the rural community. Their children go to school there. That is where their joys and their problems exist. That is where they need the church.

These are only a few of the things we experienced, along with the very practical matters resulting from the fact that both of us preached two, three, or four times each Sunday. We were restricted to but one car for most of the time, and sometimes had none at all.

Our four children were small at the time, and they did not know whether it would be Mom or Dad who would be preaching or cooking the meals. But all loved it. The kids were good sports, and one when he grew old enough was able to assist us for a while. The people were wonderful in their response and support of the whole thing.

In another work, more truly a Larger Parish, we got into quite a bit of inter-group activity. There were three Congregational and two Presbyterian churches in this parish. The fact is that rural people cannot choose their denomination. They take what is available and learn how it is a part of the kingdom of God. I feel that the departments of comity are doing some of the finest work of the Home Missionary Boards.

It was in this parish that the Board of Home Missions, working through the State Conference, asked me to organize the church in New Town, North Dakota. I found out what it meant to stretch my mind and to rethink my vocabulary in order to include all the people of the congregation. Besides the people who came from various other communities to the newly established town, there were government workers with college and university degrees, as well as cow-punchers with their families from the range, some of whom spoke English only haltingly. All were one flock. Could they all discover the One Shepherd? I am glad it was that that way. We all learned a lot from each other.

Our present work, while not under the direction of the Board of Home Missions, entails drawing three different ethnic groups together into a parish. Working with Boy Scouts and as the parole officer for the juvenile court has taken up some of my time and interests. The appeal for leadership here is great. Who knows where or how far the investment of the Mission Board will go?

THE CHURCH AND OUR INDIAN POPULATION

Our land was the home of the American Indian. These people lived in tribes all across the continent. As our ancestors came to these shores, the Indians were pushed back from the advancing frontier. For years efforts were made to reach these people with the Christian gospel under the direction of the Foreign Mission Societies. More recently the Indians have become part of our national population and, while they are able to carry on aspects of their own cultures, they are more and more becoming merged into our total population. Much remains to be done; and in this work the Christian church has a most important part to play, for the church is the basis upon which our civilization rests.

By PERRY L. JACKSON N28 *

Before my graduation from Newton Theological Institution I received my appointment under the American Baptist Home Mission Society as missionary to the American Indians at Saddle Mountain, Oklahoma. Mrs. Jackson and I served the Kiowas at Saddle Mountain for 13 years. In October of 1941 we were transferred to the Verde Valley of Arizona, where we have served the Yavapai and Apache Indians for 15 years. I am now pastor of the Bethany Indian Baptist Church. This church is unique in that it has three church buildings located in three different communities, yet but one church organization. No matter where our Indians live, they are members of the same organization. Many times each year we meet as a whole church, but week by week we meet in the three groups.

Our Sunday schedule will give you a little idea how we take the gospel message to our people. Living in Cottonwood we drive four miles to Clarkdale, where our church is located in the center of the Indian village on the edge of town. On the way we stop at three or more homes to take the Indians from our Cottonwood community with us to the services. To do this we have a half ton pickup truck, with a body built on the back that will hold 15 adults and up to 44

* Born in King City, California. A graduate of Redlands University and of Newton in 1928. Entered Indian work after graduation, first in Saddle Mountain, Oklahoma, and then in Cottonwood, Arizona.

boys and girls and young people. Our capacity load is two tons of people! This first service is held at 9 A. M. in our frame building. This service is a combined Sunday School and church service, with one worship service including children's story and Sunday School classes, followed by a Bible lesson. From 40 to 70 attend this service.

Leaving Clarkdale by 10:30 A. M. we take our Indians to their homes, stop by our parsonage to pick up our dinner, and are on our way to Middle Verde, 25 miles distant from Cottonwood. On the way we stop at Beaver Creek and take the young folk from one family to our church service and Sunday School at Middle Verde. From 25 to 50 attend this service, which is scheduled for 11:30 A. M. After that service we take the Beaver Creek folks home and drive on to Camp Verde. Though it is only 6 miles from Middle Verde to Camp Verde direct, it is over 15 miles by way of Beaver Creek. Arriving at Camp Verde after 1:30 P. M., we eat a hasty dinner and hold a combined Sunday School and church service there at 2 P. M. At this service we have three white families worshiping with members of our church. All have places of leadership in our church. From 20 to 30 folk attend the services at Camp Verde. At 3:30 we start back for Cottonwood and a few minutes of relaxation before eating our lunch and leaving for our evening church service at Clarkdale.

During the week three prayer meetings are held, one in each of the churches, three women's missionary meetings, and one young peoples' meeting. Hospital calls, visiting in the homes, counseling with our folk, special activities, and meetings of all sorts keep our life a busy one.

During these years of service we have been able to win several hundred Indians to Christ and, having won them, to guide them in Christian growth. Today three of these are in full-time Christian service. Many have married and have established homes and are scattered in many states. They are taking their place as useful American citizens.

THE CHURCH GOES TO A NEW TOWN

New communities come into being across our land with amazing speed and in considerable number. Real estate experts and builders, facing the pressure of human need, combine their efforts and lay out cities, put in utilities, erect houses, fashion roads, and arrange for the sale of all this property to individuals and families. In this way new towns appear. Churches are organizations of people, and they must come into existence because people care to have them, or care enough about their religious faith to see that they are provided. The following is a brief account of the beginning of such an enterprise.

By RICHARD W. BRYANT A45 *

Probably most of the readers of the BULLETIN are acquainted with the form the development of a high potential church takes. In brief, this is the procedure. Someone in a community sees a vision and interests the State Conference. If the fire of the vision warms the heart of the Superintendent, then the Board of Home Missions is called in for a visit. The expert from the Board looks the situation over. From his long experience he can not only tell if the area really is a "high potential," but also what size the Church ought to grow to in the next ten years. If he deems it a worthy area, he recommends the purchase of a site for the church. The size of the site is determined by the potential. Part of the survey includes a religious census of the community. Sunday services are begun; a loan is procured from the Home Board of Missions to purchase the site and make a down payment on the parsonage; and a minister is called.

I stop at this point because this is just where I am at the present. Here, in Fullerton, Calif., we are in the process of building our congregation to the point of a capital funds drive. But that is not all. Just last evening I attended one of the most exciting and interesting meetings of my career as a minister. And how many meetings can one say that about? There are three men and one woman on the com-

* Born Boston, Mass. A graduate of the University of New Hampshire and of Andover Newton in 1945. Central Union Church, Honolulu, T. H. Bethany Church, Worcester, Congregational Church, Fullerton, California.

mittee appointed to draw up a constitution for our church. One man is a young lawyer; another is the assistant treasurer of a large food cannery; another is a minister who serves the state conference; and the woman is a retired school teacher. Our objective was to create a new form of polity which would still preserve what we felt was the essence of Congregational polity. We have tried to walk the pathway between a sterile church council which does nothing but talk, and a council that has too much authority and becomes in effect a board of presbyters or elders.

This is how we worked the matter out. All powers reside in the congregation except as they may be delegated. In lieu of the entire congregation, the Council of Stewards will be the governing body of the church. It will consist of 6 members at large elected by the congregation. Two of them will be elected each year for three years. Members at large will not be eligible to succeed themselves except after an interval of one year. The moderator will be chairman of the Council, and other members will be the minister ex officio, the treasurer, clerk, financial secretary, and church school superintendent. Five other members of the Council will be elected by the 5 boards provided for in the constitution: Board of Christian Education, Board of Spiritual Welfare, Board of Finances, Board of Christian Outreach, and Board of Parish Life.

I have detailed this matter of the constitution because it illustrates one of the strong points of appeal in serving a new church. There is no tradition to hamper creative desires. One misses the usual church traditions at some points. One misses a beautiful church building, a parish house, a private study, and especially a secretary. But, on the other hand, when one can see an Every Member Canvass really stress the budgeting of Time and Talent to an even greater degree than Treasure, he readily forgets the sacrifices. When you see people come Sunday after Sunday to a building that is as ecclesiastical as a house of Chas. Adams in the "New Yorker," where the room in which we hold our coffee and conversation after church services is a playroom the rest of the week, and still the people come, then there is something thrilling and inspiring about it all.

This is how a new church begins. The Board of Home Missions gives or loans what is necessary by way of funds to purchase a piece of land for the church and a house for a pastor. Then the people in the community who are known to have a Christian interest are called together, and the process of organizing a church begins. All the while services of worship are held in an available building and other customary activities are started.

People have come to our land from many other lands and nations. Of necessity when they arrive they must find work to do and places to live. In general, although difficulties arise in these areas, they are managed with some degree of satisfaction. Beyond these, however, is the problem the people of any one race face in finding places for themselves in the total society of our land. They are always in danger of withdrawing into a racial community in which they retain their old ways and their old outlook. But this is bound to be self-defeating. So people of other races must be led into fellowship with people they have not known before and be guided as they merge their lives with other lives.

By CALIMERIO P. OLIVEIRA *

WITNESSING GOD'S GRACE

Aware of the necessity of witnessing to God's redeeming grace, in 1945 I accepted the pastoral call from the First Portuguese Baptist Church of New Bedford, which, in a real spirit of cooperation with the Massachusetts State Baptist Convention and the American Baptist Home Mission Societies of New York, has maintained missionary work in this city for a period of sixty years or more. Since the day when I was installed as the leader of this church, my preoccupation has been that of a pastor of souls, in the true sense of the word, but the preaching of the gospel of Jesus Christ has been the favorite part of my mission among these good people.

I firmly believe that one of the primary duties of the servants of the Lord was, is, and will be, in all times, to announce the good news of salvation which we find in Christ the Redeemer. As in the past, there is a great need for this today in this large city where we meet people of almost all races.

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In the early days of the Christian church, the Apostle to the Gentiles said to Timothy, his son in the faith, "Preach the word!" What was the feeling that moved Paul to give this very wise advice? It was that men were drawn by the influences of a bad environment into the abyss of sin and of reigning superstitions. Walking in the way of the worst moral degradation, they ruined and lost themselves. Advising his beloved friend, the great servant of the Lord Jesus Christ does nothing except recall the sublime message of the gospel, the echo of which was first heard in distant Eden, through the vibrant words from God, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel."

STILL THE NEED

To preach the Word is also an evident necessity in our days, not only in New Bedford, but everywhere. The world that encloses us, as the inspired voice declared, continues to be involved in evil. The wicked prince of darkness, in his untamable rage, insinuating himself among the incautious rabble, has sown evil in the human heart. If, prophetically speaking, we can say that today the world is full of the knowledge of the gospel as the sand covers the bottom of the seas or as the firmament is sprinkled with the stars, we can say as well that many tares have grown among the wheat of the Lord. Today, as in the past, men, resisting the goads of eternal truth, deviate from the straight way traced by the Master and lose themselves in a false understanding of God's marvelous design.

To preach the Word is a duty that is binding not only on the ministers of the gospel, but on the elders, deacons, appointed officers, and laymen. It is a high commission of God delivered to the active church of Christ. To eradicate many wrong ideas that dominate the human heart, it is necessary that the servants of the Lord present themselves in the large field of the world armed like horsemen of the Saviour, prepared and dressed for the great and bitter fight in which the faith will be manifested against the dreadful hosts that diffuse disbelief among men.

What are the essential and indispensable requisites of the steward of God, the intrepid believer, and the evangelical churches, when they put themselves in the field to proclaim to the multitudes who die in sin the power of the gospel which brings salvation from God to everyone that believes? There are certain conditions, obedience to which is a necessity if anyone wants to obtain real success in the

Christian ministry. These conditions are few and possible of attainment to any one who has good will.

A CARE FOR SOULS

To preach the Word, it is necessary that he who resolves to serve the Lord Jesus Christ should never forget the celestial vision and, with honesty and love, should always care for souls that go astray, seeking to bring them to the fold of the Good Shepherd. Let us transport ourselves for a moment, in spirit, to the borders of the Damascus road, and there we will see that young man, Saul, who had uttered threats of death against the saints, transformed by the divine renewing, and obeying the good, agreeable, and perfect will of God. There he learned to love souls and to handle with dexterity the Word of Truth, and there he became an example in acts and words of the life of the One who had raised him to light.

Paul understood all this long before he advised Timothy to preach the sublime Word of God. The bloody sacrifice of the Cross and the teachings of Jesus Christ in themselves represent nothing unless they are understood with divine wisdom by the ambassadors of the Son of God, and understood in such way that the Word may not be sown in vain.

For this reason, let us be abstemious in all things; let us endure all afflictions; let us do the work of an evangelist; and let us accomplish our ministry. So doing, we will fulfill the desires of our Master and Lord Jesus Christ and will be His faithful witnesses.

HOME MISSIONS CHANGES ITS TASK

By J. Leslie Dunstan *

The Christian church always bears some kind of a relationship to the world in which it exists. Occasionally the church has appeared to withdraw from the world and go on with a life of its own; yet, when the church has done that, its eyes have been on the world, its trust has been in a gospel for all the world, and its hope has been of a future day when it could take the treasure in its hands back into a world which was willing to listen. The church of the monastery was very much related to the world, even in its withdrawnness. Oftimes the church has appeared to be wholly part of the world, with the values of the world being the values which the church upheld and the faith of the world being the faith of the church. When this happened, all people were considered Christians, the world was thought of as a Christian world, and the relationship between the two was a complete intermingling. Then there have been other times when the church has known itself on the one hand to be the possessor of a message for the world, and on the other to be an agency established by God and given the obligation of speaking that message and carrying forward the task. During these later times the church has been engaged in missions.

Perhaps it is not wholly correct to distinguish these three kinds of relationship between the church and the world in chronological fashion, for they do not exist in that way. There may have been ages when one kind of relationship was so widespread that it almost dominated the scene, but even then the other types of relationships existed, though in small measure. Instead of thinking of these relationships as succeeding one another in human history, we might better see them as possibilities which appear all the while with varying degrees of emphasis. There are always churches which withdraw from the world in the sure belief that they possess the sure truth of the faith as a treasure to be guarded. There are always churches that see little difference between themselves and their world and feel that through their work they uphold the society of which they are a part. There are always churches which through the spirit they possess feel

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a deep concern for all who are not within their membership and a vital obligation to take action on their behalf.

We might pursue these observations further, for they have many implications, but our interest here lies rather in the manner in which churches that feel an obligation to those about them work out that obligation in practice. However the church manages this, it has come traditionally to be called "missions." On the one hand, missions are a natural impulse of the church, an activity that expresses an inner compulsion; on the other hand, they are a series of actions that tie together the truth of the Christian religion as men know it and the actual state of the world at any one time. Missions are always the work of a church which knows that its very existence is determined by its activity for other people and by a thoughtful planning as to the best manner in which that activity is to be carried out.

All this is the reason why the church, when it understands itself in this way, is always engaged in "missions;" and it is the reason why "missions" are always changing. Missions always must be, but missions can never appear the same. The church can never give up its responsibility for others; nor can the church fulfill that responsibility generation after generation by doing precisely the same things. The practice of missions is bound to produce changes in the world. Those changes may not be what man wants or expects, but they are certain to come, for God will use the work of His church for His ends. Therefore the church, as it conducts missions, must ever review what it does and alter its program to meet the conditions which its own work has produced.

All this is but preliminary to a quick survey of the Home Mission enterprise. We have set down these ideas briefly in order to point up the way in which the work of Home Missions has changed through the years and is even now undergoing some of the greatest changes of its history. With that in mind we look back in time a bit.

At the very beginning of our history some of the colonies were founded for religious reasons and some with the idea of converting the native inhabitants of the land to the Christian faith. The number of colonies in which either of these was true was fewer than is often thought, for the majority of the enterprises had an economic aim. Yet both the first and the second charters given by King James I for the establishment of a plantation in Virginia provided that an effort should be made to lead the Indians to the worship of the one true God; the first charter granted to the Massachusetts colony expressed the same purpose; Gustavus Adolphus of Sweden, when he sent a com-

mercial company to start a settlement in the New World, stipulated that it should arrange for the conversion of the Indians; and in each of these cases efforts were made to carry out the purposes that had been set down. Using our language, we may say that these efforts were Foreign Missions.

Of much more interest to us now are two other aspects of church life in those early days. One aspect is that for a good number of years the churches of Europe looked upon the people who came to settle in America as continuing in their care. Those churches tried to keep in touch with the colonists, tried to learn of the lives they were living, and tried to aid in sustaining their religious activities. Churches in the homelands grew deeply concerned when they heard that the people in the colonies had no churches and were completely neglecting their religious duties. Churches in the homelands grew anxious when they learned that moral conditions among the colonists were going from bad to worse. And in respect of both religion and morality, the homeland churches felt their responsibility.

Before the middle of the 17th century the Bishop of London had been given supervision of the churches and church people in those parts of America which had been settled under charters given by the English king. Obviously, the Bishop had nothing to do with Dissenters, because they had placed themselves outside his jurisdiction, yet he carried so great a responsibility for English people in America that he did all in his power to care for their interests. He appointed and sent out a Commission to discover at first hand the conditions of the people, and when he heard their report he dispatched as many pastors and teachers as he could secure. Both the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts were formed in the interests of the colonists, and both of them received the approbation of the Bishop.

Nor was the story different with other countries. The churches in what later became New York were under the care of the churches in Amsterdam. The churches in Holland and Germany sent financial support and pastoral leadership to churches of their own people in Pennsylvania. The Church of Sweden maintained an active interest in the congregations of Swedish people, contributing substantial sums for their support and sending a number of clergy.

All this was "Home Missions." Those enterprises were a reaching out by the churches of Europe to their own people. The eyes of those churches were focused, not upon aliens or foreigners, but upon people who were or should be their members. By virtue of birth or racial

connection or contiguity of interest or oneness of nationality, the people in Europe and the colonists belonged together. And those within this single body of people who were Christians simply sought to transmit their faith to those who lacked it or to undergird the religious practices of those who once had it but were in danger of losing it. "Missions" were among those with the same "home," whatever "home" may have meant at the time. The churches of Europe were the source of the "missions," and the European people in America were those to whom the "missions" went. Home Missions were conducted by Europe in America.

That was one aspect of early church life in our land. The other aspect which is of interest is that the churches which were established in the colonies quickly began to try and convert their own neighbours. A good many people who came to America were literally pagans, even though they had come from Christian countries and from within the bounds of Christian parishes. And the churches made many attempts to draw these people into their membership. That was "Home Missions." There were mixed motives in this work. There was, for example, a good bit of what we would call denominational competition, which led the churches of one persuasion to try to win members of other churches. The Quakers were frequently the objects of missionary efforts, and so were members of the Church of England. Yet, in spite of such mixed motives, there was an almost continuous effort on the part of colonial church members to spread their faith among their fellow colonists.

These were the forms of "Home Missions" during the early years of our country. Home Missions were labours of European churches among those of their own people who had migrated to another land. Home Missions were the labours of the colonists themselves for the non-Christian folk nearby. The Indians were looked at in a different way. Many attempts were made to introduce them to the religious faith of the Europeans. Pastors learned the Indian languages and preached to those people, and the Scriptures were translated, printed, and distributed among them. But this was Foreign Missions, and Foreign Missions it remained for a good many years.

For a period of time, a century give or take a few years, the early relationship between the nations of Europe and the colonists in America continued. Europe had chartered or otherwise authorized the new settlements, and the colonists were able to maintain themselves only through the ties that bound them to their homelands. Home Missions continued as one form of this relationship. But the day came when the people in the new land set out on their own. A new

political structure was erected, freedom from Europe was declared, and an independent self-consciousness began to develop. There are specific dates to mark this development, but the process itself went on hidden in the depths of men's spirits. Probably the moment when the first settler stepped on the shore of North America marks its beginning, for there was a sense within the man who did this that his life had come into new focus and had started on a new road. Probably the process has not yet ended, for the latest arrival in our land doubtless feels his tie to his homeland with overwhelming force, even as he gives himself to the task of finding a place in this new land. Yet even though this may be true, by the time of the Revolutionary War the people in the Colonies, in the main, had begun to think of themselves as belonging together as distinct from the peoples of Europe, and to see their destiny as lying westward from the Eastern seaboard rather than eastward.

With this shift in the inner spirits of the people the mode of Home Missions changed. The new spirit of independence led the churches in the colonies to sever all connections with the churches of Europe and to take on the full management and support of their own affairs. The churches of America began to relate themselves, not to the churches across the sea, but to the churches near at hand. Gradually, organizations of the churches began to be formed. Ministers' associations were formed to further the interests of the churches and to arrange for and conduct the examinations and ordinations of candidates for the ministry. (The Ministerial Convention of Massachusetts became a formal organization in 1680.) There followed associations of churches, at first in limited local areas, and then over larger territories. (The Philadelphia Association of Baptist churches was organized in 1707.) At the outset these organizations were interested in their own affairs, but very shortly their attention was drawn beyond their own borders by the movement of people. As more people came over from Europe the settled lands near the coast became more crowded, and as that happened families began pushing out beyond the established frontiers into unsettled lands to the west. Men followed the river courses and the Indian trails, and then went directly overland. Explorers and hunters went first, and settlers quickly followed. New communities were established and isolated homes were built across the country. And this called forth the attention of the churches.

Shortly before the Revolutionary War the General Association of Ministers in Connecticut agreed that it was advisable to send missionaries to "the settlements now forming in the wilderness to the westward and northwestward of us." A few years after the war the

Shaftesbury Association of Baptist churches in Vermont (south-western part of that state, and nearby sections of New York and Massachusetts) sent a minister on a tour of inspection through Central New York as far as Niagara Falls preparatory to providing ministers for such needy communities as might be found. The earlier story was repeating itself, for in such actions as those the tale of Home Missions was continuing. Established churches joined with neighbouring churches to become responsible for the religious welfare of people who had left their towns and cities to open up the western wilderness.

When the pioneers went westward they left their churches behind. Indeed, some of them went west precisely in order to do that, for they had grown weary of the restraints put upon them by their pious neighbours. But whether they journeyed for that reason, or, what was certainly more common, to find new opportunities and new economic possibilities in lands not already preempted by others, they went where no churches existed. Consequently, the frontier became synonymous with irreligion, low morals, and lawlessness. Just as, years before, the colonists came west from Europe and fell into evil ways, so the people who travelled into new territory fell into the same state. The region of paganism was a strip of territory from north to south varying in width but moving ever westward beyond settled lands. And that region of paganism was the object of "Home Missions." The churches of the East, simple and fairly unorganized though they were, became the agents of the missionary enterprise.

Out of this came the Home Missionary Societies and the Home Mission Boards. These organizations did not come overnight, but evolved slowly over the years. In their history many influences played a part, and many changes in history worked changes in them. Yet gradually they appeared to be the means by which Home Missions could be more effectively done. What at the beginning was almost a spontaneous reaction to the conditions which the movement of men created became a highly organized expression of a deep-lying concern of Christian people.

We cannot follow the story through the subsequent years as the churches through their Boards and church people through their Societies dealt with the situations which appeared in a growing, expanding, changing America. That is the story of our nation, of the forces that have made it, of the multitudes of peoples who have come to be a part of it, and of the strange and awful ways in which the moral and religious orders of life without which no nation can exist have been threatened with extinction by the selfishness and the ruthlessness and

the inhumanity of men. It is also the story of our churches as they, undaunted by the immensity of the task and the strength of the opposition which faced them, have steadily sought to keep the Christian gospel before all people and to bring the impact of Christian lives upon every ungodly condition. The list of the different enterprises the churches have launched is a long one, and the names of those who have been engaged by the churches in those enterprises are many. The tangible results of the work appear in church buildings, in established congregations, in colleges and schools, and in books and tracts, while the intangible results are hidden in human lives without number and in a decent orderly society. From the beginning of settlement in our land until now the churches have carried this work forward, ever finding within themselves a vital concern for others which demands expression, and ever seeing in the changing world about them the specific needs giving point to that concern.

And now the churches of our land face a variety of needs. Our nation has ever been a nation of change, but during recent years change has been accelerating in speed and extent. New areas of irreligion have appeared, and new forces bringing about a demoralization of society have been at work. We sometimes talk of the increasing percentage of the population which holds membership in Christian churches, but if ever figures told an untruth the figures we quote do. At best there are only slightly more than half our people with names on the rolls of the churches; which means, in light of the fact that a sizable percentage of those whose names are recorded by the churches have lost all touch with the church, that our land is a pagan land. Our churches are a minority group in a heathen people. And that defines Home Missions now.

Once again, as in the two eras of our history to which we have earlier referred, the situation has come about because of the movement of peoples. And with the movement there has been consequent breaking down of social orders and of forms of human behaviour. Think of some of the things that have taken place.

There are our cities. People of substantial means and high culture used to live in them, maintaining as they did, their churches. Elaborate structures were built and expensive programs were developed. But now those people and their descendants have moved from the cities, and their places have been taken by the aliens, the newcomers, the minority races, the poor, and the unskilled workers. These newer city dwellers have crowded into the vacant homes, turning these into tenements and the areas into slums. And the church buildings that

have been left behind have become empty shells, putting impossible burdens upon the few church members who remain. The fragments of church organizations and the mass of the unchurched have become the objects of Missions.

The former city dwellers and the many thousands of people who have been drawn to urban areas by economic opportunities have gone to live in suburban towns. Houses in almost endless numbers have been built; schools have been provided; stores and other services have become available. But what of the churches? In some of the new towns there are people who once were church members and people who have more than a passing interest in religion. Occasionally a particularly dedicated person or group of persons will arrange for a church. But more often the pressure of the new situation overwhelms Christian interest and produces non-church people. Suburbia has come to be a mission field in our land.

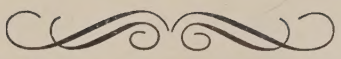
Then think of the other places where people have gone to live: the trailer camps, the tents of the migrant workers, the employees of government projects, the young men in the armed forces, the crowds of our youth in colleges and universities, the hospitals and the homes. In all these there are millions of our citizens, and most of them are without organized religious services and adequate religious leadership.

Then there are the rural parts of our land, our farms and ranches. Many people who live there are Christian people, and for many church buildings and church organizations are available. Yet changes are taking place. Rural populations are decreasing; large scale farming is making town living possible for many, adding to the isolation of those who remain behind; and the cost of church operation has risen sharply. The result is that the people of our rural areas find it increasingly difficult to maintain their religious interest. Left alone they are in danger of losing the nurture which their churches can give them.

But above all there is one task which the churches must not and cannot forget. We said earlier that our churches are now standing in the midst of a pagan population. People in our land are lonely; they have lost a sense of direction for their lives; they have no hope; they try to fill the void within them with useless activity and wild running after charlatans and pseudo-prophets; they are slaves to prejudices and fears. Such people are those to whom Christ came. And the church, ministering in Christ's name, must reach out to such people with the saving word of hope and faith. That is a difficult and demanding task, for the church must speak the language of those it seeks to reach, even as it speaks truly the message it has. We call

this job "evangelism," but call it what you will, it is now the very essence of Home Missions.

Home Missions basically are the same today as they were when our country began. The church that is true to itself is a church which can see the needs of people about it and the church which knows itself to be responsible for the meeting of those needs. In the early days of our nation the geographical frontier created the work of Home Missions. Now there are frontiers everywhere. For the true frontier of today is in the spirit of man, where the battle between God and the world must be waged.



Lecturers for the 1957 Fall Convocation

October 16, 1957

Greene Lecturer

ALBERT C. OUTLER, B.D., Ph.D., D.D.

Professor of Theology
Southern Methodist University, Perkins School of Theology, Dallas, Texas

English Lecturer

DAVID H. C. READ, M.A., B.D., D.D.

The Madison Avenue Presbyterian Church
New York, New York

Southworth Lecturer

CLAUDE M. FUESS, M.A., Ph.D., Litt.D., L.H.D., LL.D.

Former Headmaster, Phillips Andover Academy